

The Lion

March 2004 Vol. cxxix, No. 3

Unofficial Newsletter for Members Only of St. Mark's Parish of
Denver, Colorado

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and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again." And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Starets Seraphimo and his disciples continued up the mountain. The tourists headed for their bus and an afternoon snack. The priest pondered these things in his heart and resolved to take a real vacation next year. No more hauling a bunch of whiney parishioners around the blooming desert if this kind of thing can't be managed by the authorities. §

In this issue of the LION find the ArchPastoral Letter of Metropolitan Philip recommending Mel Gibson's new movie *The Passion of the Christ* to all

believers: "I advise our clergy and faithful to see this movie and share the suffering of our

Lord and the joy of His Glorious Resurrection." As usual, Metropolitan Philip sees matters clearly and courageously. God grant him many, many, many, years.

We also include pages from the Lenten devotions for Western Rite use for Holy Week. Please see the noted Reproaches from the Good Friday Liturgy. Some of the graphic work in this LION is taken from an old Missal.

Please observe a notice and application for the Lenten Men's Retreat (3/27, Saturday) with His Grace, Bishop Basil to be offered for the first time in Colorado.

The Elder Joseph the Hesychast book is now available at St. Mark's Bookstore.

A reasonably complete schedule of Lenten devotions offered at St. Mark's is provided in the parochial kalendar. Please note the beginning of The Faith catechism class on Saturday, 13 March.



"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness" - even after 2,000 years

ONCE upon a time, a tired priest, having walked a mile or two from the tour bus with his weary parishioners, was resting with them on the slope of the Mount of Transfiguration. A most wonderful event began to unfold before their eyes when they beheld a large group of disciples ascending the mountain behind their Famous Spiritual Leader, *Starets Seraphimo of Burbank* [best known for his product lines: Pro-Illuminated Basic & Pro-Illuminated Plus Theosis; his Personal Brands of incense, candles, CDs, and "Transforming Moments" greeting cards]. As *Starets Seraphimo* was passing by at the head of this procession he suddenly stopped in amazement. Beyond all belief, beyond all expectation of all present, Jesus appeared descending the mountain. All prostrated themselves in awe. *Starets Seraphimo*, not able to restrain himself, cried out "Lord you are going the wrong way... You must ascend the mountain with us to behold the Uncreated Light and attain Theosis... Look, we have our prayer ropes, uncut beards, and haven't bathed in hours... it cannot be far now!"

The Lord replied with gentleness, "I have spoken of these things with Moses and Elias on the mount... I go to Jerusalem to accomplish my decease... you will find me at the mount Golgotha outside the wall. The Son of man shall be delivered unto the Gentiles, and shall be mocked,

**REVIEW – *The Cult of the Saints:
Its Rise and Function in Latin
Christianity*, by Peter Brown.**

PETER Brown, Professor of History at Princeton University, in his study *The Cult of the Saints: Its Rise and Function in Latin Christianity*, (University of Chicago Press, 1981) presents a fascinating picture and explanation of the formation of Christian Europe after the fall of the Western Roman Empire (fourth to sixth centuries), precisely through the piety associated with the Saints, their relics and their shrines. The book (containing 126 pages) is beautifully written, quite sophisticated and very well researched.

First and foremost in my estimation, Brown does a great service to catholic Christianity in general by debunking the widespread post-Enlightenment theory of the “paganization” of Christianity due to the supposed mass conversion of pagans in the Constantinian era (Brown, along with other notable church historians, doubts that such mass conversions ever took place).

Thinkers such as David Hume and Edward Gibbon posited, essentially, what Brown calls a “two-tiered” theory of Christianity in late antiquity - that the educated upper class held to an enlightened and rational Christianity, and that the vulgar masses held to a bastardized, superstitious version of Christianity (which, of course, morphs into the supposedly debased Catholicism in the Middle Ages, against which Reformers and other enlightened persons rightfully revolted). And according to this theory, the cult of the Saints is understood to be a superstitious departure from an earlier, more rational New Testament Christianity.

On the contrary, Brown understands the rise of the cult of the Saints not as a holdover from pre-Christian pagan culture but as a distinctively Christian practice which united the entire Christian society. In doing so, Brown supplies a missing element in the story of the rise of Christianity in late antiquity. Brown’s thesis allows us to see the rise of this cult not “in terms of a dialogue between two parties, the few and the many,” but

as part of a greater whole - the lurching forward of an increasing proportion of late-antique society toward radically new forms of reverence, shown to new objects in new places, orchestrated by new leaders, and deriving its momentum from the need to play out the common preoccupation of all, the few and the ‘vulgar’ alike, with new forms of the exercise of power, new bonds of human dependence, new, intimate hopes for

protection and justice in a changing world. (p. 22)

Hence, for Brown, what occurred was not a paganization of Christianity but a Christianization of Greco-Roman culture. The great Christian bishops of the era (such as Ambrose and Augustine), in fact, subtly re-drew the map of relations between the human and the divine, the living and the dead, heaven and earth – precisely through the cult of the Saints.

Brown’s basic thesis is that in the fourth and fifth centuries, what we know as the “rise” of the cult of the Saints was in fact the shift of the cult from being a private affair of wealthy Roman Christian families to a public concern for the whole Church, rich and poor, men and women. The wealthy were the only Christians who could afford to build the shrines of the Saints, and they even buried themselves with the martyrs in private tombs; whereas the establishment of public shrines of the saints averted the conflict between private and community concerns by allowing all Christians to draw near to the power of God as manifested in his Saints. The primary agents of this shift were the great bishops of the Church, such as S. Ambrose and S. Augustine, who took over the cult and directed it to the good of the entire Christian community (through such things as the building of public shrines of the saints and public pilgrimages).

In the process of this episcopal “take over,” a new understanding of Saints, and Martyrs in particular, arose as combined with certain late Roman notions of friendship and patronage – not just for the elite, but for all those on earth who called upon the intercession of the Martyrs in heaven:

In the process of ‘rewiring’ the figure of the martyr himself changes ... the martyr took on a distinctive late-Roman face. He was the *patronus*, the invisible, heavenly concomitant of the patronage exercised palpably on earth by the bishop. Hence the changes in the manner of celebrating his feast ... Nothing is more impressive than the spate of eloquence, from all over the empire, with which a new generation of bishops now presented the festivals of the martyrs, no longer as family *laetitia*e, but as full-dress public banquets given by the invisible *patroni* to their earthly clients. (p. 38).

Socially, then, the figure of the Martyr became the celestial version of the earthly Roman *patronus*: “whose intercessions were successful, whose wealth was at the disposal of all, whose *potentia* was exercised without violence and to whom loyalty could be shown without constraint.” (p. 41). What is happening here, accord-

ing to Brown, is "the restructuring of old beliefs in such a way as to allow them to carry a far heavier 'charge' of public meaning." (p. 48). The great bishops of the fourth century understood that a profound sociological change would have to take place if the Church was truly going to survive and permeate Greco-Roman culture. Thus, the cult as put forward by the bishops was characteristically Christian but also held on to characteristically Roman values and piety.

Most interestingly, the cult of the Saints continued the Roman fascination with power – but transformed it through the Christian notions of self-sacrifice and martyrdom. The Martyrs had themselves been innocent victims of the unjust use of *potentia* by earthly pagan judges – and now, through the triumph of their suffering and humility, they are now the judges of evil powers and demonic forces, as well as *patroni*, intermediaries and intercessors before God in the same way that a Roman patron could defend his client before a Roman court official.

Brown also notices a certain humanization of Roman piety through the cult of the Saints. The Saints were not other-worldly or super-human Greco-Roman gods – but ordinary humans who were exalted to heaven through humility and suffering, becoming friends and advocates of Christians. The Saints became intimate "spiritual friends" with the faithful, in the Roman sense of *amicitia* (a relationship of warm friendship between Roman elites).

Theologically, the healing powers exercised by the Saints through their shrines and relics manifested to late antique Mediterranean men the consequences of Christ's own overcoming of death. The Saints exercised their power through their *praesentia* precisely in their dead bodies – a concept which was meant to relieve the characteristic pagan Mediterranean horror of death:

The tombs of the very special dead were exempt from the facts of death. This was not only because the souls of the occupants are in Paradise: the deep peace of their sleep before the resurrection shows in their bones. (p. 76).

Pagans, driven by their intense superstitious aversion to death, buried the dead far outside of their cities, whereas Christians established their holiest places on the graves of the dead martyrs outside of the cities. Just as the ascetics of the East were making the deserts into cities of ideal Christians,

The bishops of western Europe came to orchestrate the cult of the saints in such a way as to base their power within the old Roman cities on these new

'towns outside the town.' ... Tomb and altar were joined. The bishop and his clergy performed public worship in a proximity to the human dead that would have been profoundly disturbing to pagan and Jewish feeling. (pp. 8-9).

As a result of the public shift in the cult of the saints, the Martyrs began to play a crucial social role in effecting harmony at every level of life, especially in the defense of the poor against the exercise of unjust power, and the reintegration of the possessed back into Christian community. The miraculous relics of the Saints themselves were seen by the Christian faithful as revealing the "immensity of God's mercy" and bringing "a sense of deliverance and pardon into the present" (p. 92). Ultimately, for Brown, the cult of the Saints was a primary reflection of the "dogged concern of late-antique Christians to ensure that, in their world, there should be places where men could stand in the searching and merciful presence of a fellow human being," the Saint as both good patron of all the faith, fervent defender of the oppressed, and intimate friend of the Christian soul.

Peter Brown is a first class scholar, who shows his erudition in the ease with which he draws from different disciplines to paint a fascinating picture of late antique and early medieval Western Christendom. Readers should be warned that *The Cult of the Saints* is a very dense and scholarly read. Brown often inserts lines of Latin or French without translating them, although certainly one can still get the gist of what he is arguing without being able to read Latin or French.

The Cult of the Saints is the first Peter Brown book I have read, and I very much look forward to reading some of his other classics, such as *The Rise of Western Christendom: Triumph and Diversity, 200-1000 AD*, *Augustine of Hippo: A Biography*, and *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity*. §
– **Benjamin Andersen.**



GOOD FRIDAY

from the Eighth edition of
Ritual Notes, W. Knott &
Son Ltd. London, 1935.

THE Eighth edition of *Ritual Notes* is supposed to be standard for Ceremonial direction in the Western Rite as served in the Antiochian Archdiocese in North America. The following paragraphs are copied from the directions for Good Friday. The abbreviations would appear to mean: Cel : celebrant, D : deacon, Sd : sub Deacon, A : acolyte, SM : sacred ministers.

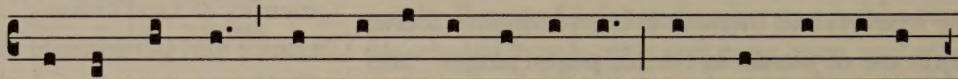
"238. The Solemn Collects follow. All Stand. At the epistle corner the Cel. chants the admonition and the rest is done as above, except that there is no kneeling before the prayer for the Jews. Towards the end of the collects the carpet, veil and cushion are laid at the bottom step; and a plate for the pious offerings of the faithful.

"239. The Veneration of the Cross. The collects ended the Cel. and Sd. lay aside their chasubles and go to the epistle horn of the altar; the D. goes to get the cross; at the back corner the Cel. receives the cross from the D. Holding it, face towards the people, at the height of his breast, he uncovers the top part only and, from the book held by an A., he sings on a

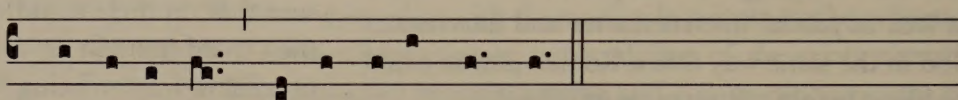
¶ *Afterward the Ministers at the Altar and then in order the rest of the Clerics and Laics, two by two proceed to venerate the Cross, making double genuflections thrice, as is noted above. Meanwhile, the Reproaches are sung, and the rest that follows, either all or in part, according to the many or few that come to venerate the Cross.*

THE REPROACHES. Tone IV.

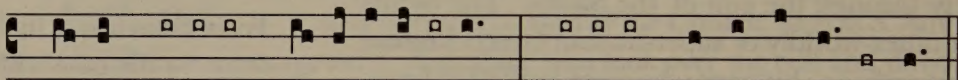
[Cantors]



O my peo-ple, what have I done un-to thee? Or where-in have I

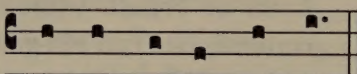


wea-ri-ed thee? Tes-ti - fy a-against me.



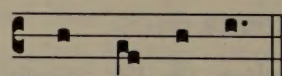
[Cantors] Because I brought thee forth from • the land of Egypt: * thou hast prepar-ed a • Cross for thy Saviour.

[Cantors]



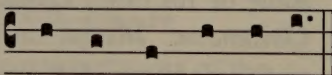
A - gi - os o The-os.

[Choir]



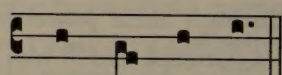
Sanc-tus De-us.

[Cantors]



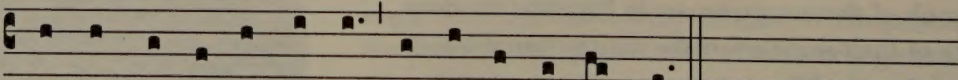
A - gi - os Isch-y-ros.

[Choir]



Sanc-tus For-tis.

[Cantors]



A - gi - os A-tha-na-tos, e - le - i - son i - mas.

low pitch, *Behold the wood of the cross* and, with the D. and Sd., continues *on which hung*, etc. (or two singers may help to sing this). The choir respond *O come let us worship*, they and everyone, except the Cel., kneeling meanwhile in adoration. All then rise and everything is repeated a second and third time, but each time on a higher pitch. At the second time the Cel., on the predella at the epistle corner, lifts the cross a little higher and uncovers the right arm and the head of the Figure; and at the third time, now standing in the centre of the altar facing west, he uncovers the entire cross while lifting it high up, for all to see... After the last *O come let us worship*, the choir begin the Reproach-

MOST REVEREND
METROPOLITAN PHILIP
PRIMATE

RIGHT REVEREND BISHOP ANTOUN
AUXILIARY

RIGHT REVEREND BISHOP JOSEPH
AUXILIARY

RIGHT REVEREND BISHOP BASIL
AUXILIARY

RIGHT REVEREND BISHOP DEMETRI
AUXILIARY



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TOLEDO, OH. 43606-2903

WICHITA CHANCERY
1559 N. WOODLAWN
WICHITA, KS. 67206-2429

March 2, 2004

TO BE READ FROM THE PULPIT

Beloved Clergy and Faithful of our Archdiocese:

Greetings and blessings to you in the spirit of this Holy and Great Lenten season.

Shortly after the beginning of our journey with our Lord to Calvary and the empty tomb, Mel Gibson released his excellent film, "The Passion of The Christ." This film raised many favorable, and at the same time, controversial questions; thus, I decided to see this movie and form my own opinion. The following is my observation:

I thought that Mel Gibson has done an outstanding job. Ninety-five percent of the film is based on the biblical accounts recorded in the Gospels. We cannot distort history nor can we betray the hymnology of our church and the story which we relive every year during Holy Week. I advise our clergy and faithful to see this movie and share the suffering of our Lord and the joy of His Glorious Resurrection.

Yours in the Triumphant Christ,

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

MP:km

- A Lenten Men's Retreat -

with His Grace, Bishop Basil

of the Antiochian Orthodox Christian Archdiocese of North America

27 March 2004, Saturday
from 7 AM to 5 PM

at St. Mark's Orthodox Church
1405 South Vine Street, Denver, CO 80210
(At the corner of South Vine and Arkansas Avenue)

Telephone : 303-722-0707 jcc@WesternOrthodox.com

beginning with Matins at 7:00 AM Saturday, & Mass at 7:30 AM served according to the Western Rite usage of the Antiochian Orthodox Archdiocese of North America.

The talks by His Grace will consist of Readings and Commentary on

- The Life and Wisdom of Elder Joseph the Hesychast -

Lenten Breakfast, Lunch, and Breaks will be provided. Times of Silence will be observed until the end of Evensong about 5:00 PM. The Day's formal program will end with Evensong. Clergy will be available for Confessions.

Any men desiring a conference with His Grace should schedule that with Fr. John Connely (jcc@WesternOrthodox.com) for Friday evening, 26 March, after Evensong (5 PM) or, time permitting, on Saturday.

(Also on Friday Evening: the Parochial Lenten Supper 6PM and Stations of the Cross 7:30 PM.)

Suggested Donation : \$ 20.⁰⁰ payable to St. Mark's. Student scholarships available.

Information : Fr. John Connely jcc@WesternOrthodox.com

REGISTRATIONS requested by Wednesday, 24 March 2004

If coming from out-of-town, an inexpensive hotel (about \$40/day) near St. Mark's is :
Crossland Economy Studios, 4850 Leetsdale Dr. Glendale, Colorado 303-333-2545

To Register please return this form with \$20 to:
St. Mark's Orthodox Church, 1405 South Vine St., Denver, CO 80210

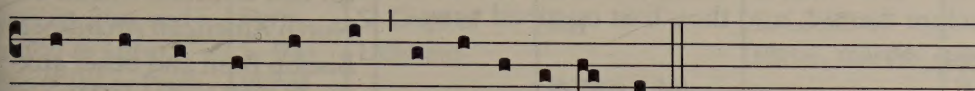
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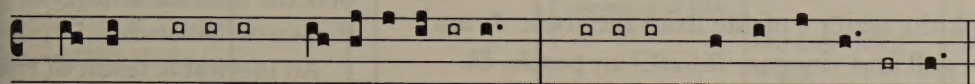
or, Telephone : _____

THE PROPER OF THE SEASON

[Choir]



Sanc-tus Im-mor-ta-lis, mi-se-re-re no-bis.



[Cantors] Because I led thee through the desert forty years, and fed thee with man-na, † and brought thee into • a land exceeding good: * thou hast prepar-ed a • Cross for thy Saviour. Repeat Agios o Theos, &c.

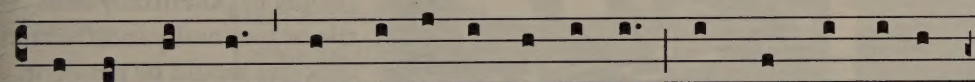
[Cantors] What more could I have done unto thee that I have not done? † I indeed did plant thee, O my vineyard, with • exceeding fair fruit: * and thou art become ve-ry bitter unto me.

[Cantors] For vinegar, mingled with gall, thou gav-est me when thirsty: * and hast pierced with a spear the • side of thy Saviour. Repeat Agios o Theos, &c.

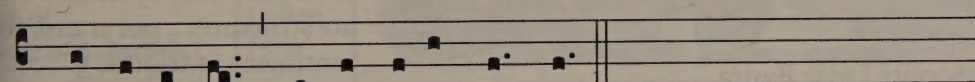
¶ The following verses may be sung, if desired.

[Cantors] I did scourge Egypt with her • first-born for thy sake: * and thou hast scourg-ed me and • deliver-ed me up.

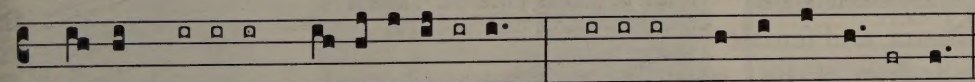
[Cantors and Choir]



O my peo-ple, what have I done un-to thee? Or where-in have I



wea-ri-ed thee? Tes-ti-fy a-against me.



[Cantor] I led thee forth out of Egypt; drowning Phara-oh in the Red Sea: * and thou hast delivered me up • unto the chief priests. Repeat O my people, &c.

es. The Clergy, MC., AA., servers, and choir, venerate... and lastly the people. If there be many people wishing to venerate the cross, it will be convenient for them to kneel at a rail placed for the purpose outside the chancel, where another priest in surplice and black stole will present a crucifix to be kissed by each person, as he passes from one to the other. [Note: this is just how the Veneration is conducted at St. Mark's and has been for years before the arrival of RT, edition Eight.]

"Meanwhile the SM., covered, recite the Reproaches in a low tone together. Towards the end of the veneration AA. light the six altar candles and their own; they unfold the altar cloth and cover the whole of the altar top; and put the purifying bowl and purificator near the centre; they place and open the missal towards the gospel side. The D. then spreads the corporal and lays the purificator to its right. All genuflect to the cross whenever approaching or passing it."

These noted texts for Holy Week are reprinted from St. Mark's parochial bulletin for Lent and Holy Week. The Holy Week bulletin alone will occupy about 140 pages and will be available later this year in a paper cover for proof chanting and proof reading. §

The photograph on page three of this LION shows our Archdiocesan Seminarian, SubDeacon Benjamin Joseph Andersen, at St. Vladimir's Seminary in New York. Ben is studying at SVS to attain the first professional degree suitable to the Ordained ministry, a Master of Divinity.

As an Archdiocesan Seminarian Ben's total tuition and

fees are paid by Metropolitan Philip from funds collected at this time of year. Most of our Seminarians in the Archdiocese receive Scholarships and so are spared expensive loans. Please remember the Seminarians' Fund at St. Mark's with a contribution of any amount. We will send this to the Archdiocese in a single check this Month. Many thanks.

[Cantors] I did open • the sea before thee: * and thou hast open—ed • my side with a spear. *Repeat* O my people, &c.

[Cantors] I did go before thee in the • pillar of the cloud: * and thou hast stricken me • with blows and scourges. *Repeat* O my people, &c.

[Cantors] I did give thee to drink the water • of life from the rock: * and thou hast given me to drink • but gall and vinegar. *Repeat* O my people, &c.

[Cantors] I did smite the kings of the Cana•anites for thy sake: * and thou hast smitten • my head with a reed. *Repeat* O my people, &c.

[Cantors] I did give thee • a royal sceptre: * and thou hast given unto • my head a crown of thorns. *Repeat* O my people, &c.

[Cantors] I did raise thee • on high with great pow'r: * and thou hast hang—ed me upon • the gibbet of the Cross. *Repeat* O my people, &c.

Rdr. Jeffrey Stout teaching *The Cult of the Saints* by Peter Brown. This is the Sunday adult Lenten Study at St. Mark's.



Scouts Drue Banta, Michael Rench, & Ross Herrell with Mary Rench, Bill Banta, and female admirers of the Program.



Sub-Deacons Bede and Benjamin during the planning for the new Altar at St. Mark's.



This July 16-18 at Pittsburg, Pennsylvania, the Antiochian Archdiocese will host a special Convention to elaborate plans for new Dioceses within the North American Archdiocese. Bishop Basil and other auxiliaries will become Diocesan Bishops with more discretion over the internal affairs of these new Dioceses.

An inevitable result of this new order of administration will be higher taxes on the Parishes, and more reporting to, and paying to, various 'structures' and their bean counting clerks. All this goes with growth, numbers, and the complexity of a larger organisation. We've been there and done this, and we will gladly do it again.

There may be a Western Rite meeting before the special Convention to review and plan for the changes. Some attention to the plight of WR people in potentially hostile or pastorally indifferent dioceses would be prudent. Ritual minorities simply have to be protected by deliberate structures... not transient sentiment or tribute. §

MARCH ANNO DOMINI 2004

ST. MARK'S CHURCH, DENVER, COLORADO

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Lenten study: <i>The Cult of the Saints, Its Rise and Function in Latin Christianity</i> by Peter Brown, begins Sunday, Lent and concludes on Palm Sunday. Thanks to Reader Jeffrey N. Stout for leading this study.	1 Lenten FERIA S. David of Wales	2 Lenten FERIA S. Chad of Lichfield	3 Ember Wednesday Matins 7 AM Mass 7:30 AM Evensong 4 PM	4 Lenten FERIA S. Lucius of Rome, martyr Matins 7 AM Mass 7:30 AM DU Evensong 4 PM	5 Ember Friday Matins 7 AM Mass 7:30 AM Sext 12 Noon Evensong 4 PM Supper 6 PM Stations of the CROSS 7 PM	6 Ember Saturday Matins 8:30 AM Latin Mass 9 AM (Many extra Lessons today... mostly in English) Sext 12 Noon Confessions 3 PM Evensong 4 PM
7 Lent II S. Perpetua & Felicity 7:30 Matins 8:00 Mass 9:00 School 10:00 Mass 4:00 PM Evensong	8 Lenten FERIA S. Felix of Dunwich	9 Lenten FERIA S. Gregory of Nyssa Evensong & Ven. Bede Study: Ft. Collins 7:30 Compline: St. Columba 10	10 Lenten FERIA Matins 7 AM Mass 7:30 AM Evensong 4 PM	11 Lenten FERIA Matins 7 AM Mass 7:30 AM DU Evensong 4 PM	12 S. Gregory the Great Matins 7 AM Mass 7:30 AM Sext 12 Noon Evensong 4 PM Supper 6 PM Stations of the CROSS 7 PM	13 Lenten FERIA Matins 8:30 AM Latin Mass 9 AM <u>THE FAITH CATECHISM</u> CLASS 10 AM Sext 12 Noon Confessions 3 PM Evensong 4 PM
14 Lent III 7:30 Matins 8:00 Mass 9:00 School 10:00 Mass 11:45 Vestry 4:00 PM Evensong	15 Lenten FERIA Thanks to Rose & Blaine Thomas and Ron & Natalie Lickteig for the restored Stations of the Cross installed at St. Mark's	16 Lenten FERIA	17 S. Patrick of Ireland Matins 7 AM Mass 7:30 AM Evensong 4 PM	18 S. Edward, King and Martyr Matins 7 AM Mass 7:30 AM DU Evensong 4 PM	19 S. Joseph Matins 7 AM Mass 7:30 AM Sext 12 Noon Evensong 4 PM Supper 6 PM Stations of the CROSS 7 PM	20 S. Cuthbert of Lindisfarne Matins 8:30 AM Latin Mass 9 AM <u>THE FAITH CATECHISM</u> CLASS 10 AM Sext 12 Noon Confessions 3 PM Evensong 4 PM
21 Lent IV Epiphany of S. Benedict 7:30 Matins 8:00 Mass 9:00 School 10:00 Mass 11:45 Church Women 4:00 PM Evensong	22 Lenten FERIA	23 Lenten FERIA Evensong & Ven. Bede Study: Ft. Collins 7:30 Compline: St. Columba 10	24 S. Gabriel Archangel Lenten FERIA Matins 7 AM Mass 7:30 AM Evensong 4 PM	25 ANNUNCIATION OF ST. MARY THE VIRGIN Matins 7 AM Mass 7:30 AM DU Evensong 4 PM	26 Lenten FERIA Matins 7 AM Mass 7:30 AM Sext 12 Noon Evensong 5 PM Lenten Supper 6 PM w Bp Basil Stations of the CROSS 7:15 PM	27 S. John Damascene, Confessor and Doctor LENTE MENS' RETREAT WITH HIS GRACE, BP. BASIL AT ST. MARK'S Matins 7:00 AM Mass 7:30 AM Sext 12 Noon Evensong 4 PM
28 Lent V Passion Sunday 7:30 Matins 8:30 Mass 9:00 School 10:00 Mass 11:30 AM Potluck Luncheon 4:00 PM Evensong	29 Monday in Passion Week	30 Tuesday in Passion Week	31 Wednesday in Passion Week Matins 7 AM Mass 7:30 AM Evensong 4 PM	Our thanks to the Altar Guild, the Acolytes and Readers, Deacon Vladimir and the SubDeacons, and especially N. Stuart Steffen and the Choir for much extra Liturgical work this Lent and Holy Week. Thanks to Cuthbert Vaughn, Christopher, and the Mens' Schola who have rehearsed to provide the chanted Propers for Ash Wednesday and the Kyrial for the Lenten Mens' Retreat and the texts for the Good Friday Liturgy. Schola rehearsals are on Sunday at 8:50 AM and 11:50 AM. We have, Deo volente, advanced to a new level of participation and skills in presenting the Divine Offices and Divine Liturgy. SubDeacon Benjamin has prepared an Order for Sext [6th Hour, Noon Day] which we plan to add to our Weekly Schedule on Fridays and Saturdays. All are welcome.		

WE invite you to meet Tamara McCrossen and her daughters, Meaghan (age 6) and Natasha (age 10), new members of our parish, who have come to us from St. John's Episcopal Cathedral. Tamara is a southerner, born in Alabama and raised in the Church of Christ. When she was 10, her family moved to Denver and decided to become Episcopalians.

Tamara has lived in some very interesting places. While in High School, she was an exchange student for a year in Amiens, France. This very positive experience prompted her to return to France for her undergraduate degree in International Affairs from the American University in Paris, living in Paris five years.

Her oldest daughter Natasha was born in Guam. While there Tamara not only spent her time being a new mom but also worked for the USO and a radio station as program director. Later, she worked as the marketing director of a bank.

After five years in Guam, Tamara and Natasha returned to Denver. It is here that Tamara met her husband Bernie McCrossen, a friend of her cousin's. They have been married for seven years. Hopefully, we have all met Bernie and possibly his children from Oklahoma, Bernie Junior (10), Shannon (13), and Siobhan, pronounced "chevon" (16), when they have visited St. Mark's.

Bernie, a practicing Roman Catholic, came to Colorado from Long Island, New York. He has worked 18 years for United Airlines as an aircraft mechanic.

When the McCrossens have time off, they usually visit Bernie's family in Long Island or Tamara's in Arkansas and Alabama.

Even though they live in Bennett, Tamara spends a little more than an hour twice a day driving her girls to two different Catholic Schools in Denver. She is hoping someday to have her girls in a private Orthodox School, even if she starts one herself with Father John's blessings.

Starting good projects is nothing new to Tamara. She is the person who introduced us to the Catechiesis of the Good Shepherd and is now sharing that with our parish children during the Sunday school hour. The Good Shepherd Sunday School is going so well with an increasing number of students, that it would be beneficial to divide them into two levels. That would require that we have another adult trained as a teacher. Fortunately there are two people in our church who would like to get the train-

ing, which stretches over a two-year period for 180 hours, plus additional reading and reflection.

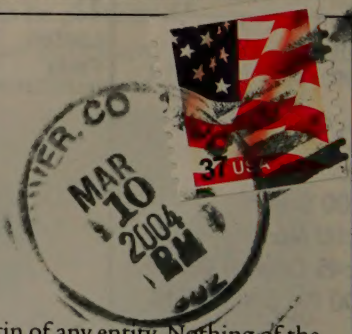
While Tamara was in the Episcopal Church, she became increasingly concerned about the direction that church was evidently heading. Through her interest in reading about early saints in the British Isles, she began to long for an early authentic religion. She found St. Mark's on the internet while researching Celtic Saints and Celtic Orthodoxy. Once Father John expressed enthusiasm for the Good Shepherd Sunday School Program, Tamara knew she had found her church home.

Below, Christopher Vaughn receives Chrismation just after Tamara and Meaghan and Natasha. Rik (Cuthbert) Vaughn served as a sponsor.



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Address correction requested



The LION is not an official bulletin of any entity. Nothing of the contents represent the opinions of anyone, anywhere, ever. Archpriest Fr. John Connely, Editor. Matushka Deborah staff photographer and Bookstore manager. Thanks to Paula Perron, SubDeacon Benjamin Andersen, and others for contributions to this issue. Most issues of the LION, several hundreds per month, are downloaded from our web site:
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